A LEAFE
From the
TREE of LIFE;
Wherewith to heal the NATION of all Strife and Controversie, and to settle therein PEACE and UNITIE.

By R. Younge a Roxwell Bee, whose sting is as Sovereign, as his Honey is sweet, and whose Enemies have no less cause to love him then his Friends.

Sold by *James Crump* in *Little Bartholomews*, Red-Yard, and *Henry Crisps* in *Popes-Head-Alley*, 1661.

CAMBRIDGE

CHAP. I.

Reverend Sir,

SOme time since I heard you upon *Jer.* 51. 9. *We would have healed Babilon, but she would not be healed*, &c. What change it hath wrought in me, I forbear to mention: But certainly *Satan* and the *world* fear they have lost, the one a *subject* or *prisoner*, the other a *member* ever since: for whereas they never molested me formerly; now as if I were rescued out of *Satans* clutches, that *Lyon* foams and roars, and bestirs himself to recover his losse.

And as for my old acquaintance, they so envy to see themselves cashered, and so mortally hate me, for that *I will no longer* continue miserable, or *run with them* (as I have done) *to the same excesse of riot*, 1 Per. 4. 4. that they make me *weary of my life*, as the *daughters of Heth* did *Rebeckah*, Gen. 27. 46.

Yea I am so scoft at and scorned, both by *Parents*, *Friends*, and *Enemies*, that it not only hinders me from doing the good I would, or appearing the same I am; but it almost beats me off from being religious back to the *world*. And certainly he must be more *spirit* then *flesh*, that can contentedly take himself contemptible to follow *Christ*; be pointed at for singularity, endure so many base and vile nick-names; have his Religion judged hypocrisie, his godly simplicity, silliness; his zeal, madness; his contempt of the world, ignorance; his godly sorrow, dumpishness; and the like malicious and mischievous constructions made of whatsoever he speaks or does. For my part I could better abide a *stake* (God assisting me) then the mocks, scoffs and scorns, which every where I meet withall. It is death to me to be mockt; as it fared with *Zedekiah*, Jer. 38. 19. Nor is there above *Hell*, a greater punishment in my judgement, then to become a *Samite*, a subject of scorn, as *Samson* (I doubt not) found. *Alcibiades* profest, that neither the proscription

tion of his goods, nor his banishment, nor the wounds he received in his bo-
y, were so grievous to him, as one scornful word from his enemy *Cteſiphon*.

Yea doubtlesse our *Saviours* ear was more painfully piereed, then either his brows, or hands, or feet. It could not but go deep into his soul, to hear those bitter and girding reproaches from them whom he came to save: A generous nature is more wounded with the tongue then with the hand.

CHAP. II.

Miniſter. I Grant there is no such rub in the way to *Heavtn* as this; *Satan* hath not such a tried *ſhaft* in all his *quiver*: he gets more now by such discouragements, and the reproaches that are cast upon Religion, then he did formerly by *fire* and *faggot*; for then the *blood of the Martyrs*, was found to be *the ſeed of the Church*: Others (*Phœnix* like) springing out of their ashes: Whereas now, multitudes of souls are scoft out of their Religion by wicked men; many being apt with *Peter* to deny their Religion, when they come in company with Christs enemies; and with *David* to dissemble their faith when they are amongst *Philiſtines*, lest they should be mockt, have so many frowns, and frumps, and censures, and scoffs; be branded with that odious and stigmatical name of an *hypocrite*, &c. Yea S. *Auſtin* confesseth, that he often belied himself with sins which he never committed, lest he should be unacceptable to his sinfull companions; which makes our Saviour pronounce *that man bleſſed that is not offended in him*, Matth. 11. 6.

But for all that, a wise man will not be scoft out of his Money, nor a just man flowted out of his Faith. The taunts of an *Iſhmael* shall never make an *Iſaac* out of love with his *inheritance*. Yea for a man to be scoft out of his goodness by those which are lewd, is all one, as if a man that seeth should blindfold himself, or put out his eyes, because some blinde wretches revile and scoff at him for seeing. Or as if one that is sound of limbs, should limp or maim himself to please the criple, and avoid his taunts; And know this, That if the *barking* of these *currs*, shall hinder us from walking on our way to *Heaven*, it is a sign we are most impotent cowards: Yea if our love be so cold to *Christ*, that we are ashamed for his sake, to bear a few scoffs and reproaches from the world, it is evident we are but counterfeits, such as *Christ will be aſhamed of before his Father and his holy Angels at the Latter day*, Mark. 8 38. For, for the comfort of all that are single and honest-hearted, notwithstanding all the scoffs and scorns of *Atheiſts* and careless worldlings, all their perswasions and persecutions, they shall both lose their labours, and themselves too in the end. Well may they intend, and also do their utmost to flout us out of our Faith, that so they may slay us with death eternal, and speed thereafter; (As *God* that regards not so much what is performed, as what was intended, and measures what we do by what we meant to do; as in the case of *Abrahams offering up his ſon*, and those *Jews* who only thought they had killed *Paul*, *Acts* 14 19. but they shall be no more able to hinder the salvation of any one whom God hath chosen to his *Kingdome of grace and glory*, then *Saul* with his *Courtiers* could hinder *David* from attaining the promised *Kingdom of Iſrael*, Psal. 129. 1. Rev. 13. 8. The windes may well tosse the *ship* wherein *Christ* is, but never overturn it. If *Christ* have but once possest the affections, there

is no dispossessing him again. The League that *Heaven* hath made, *Hell* wants power to break. Who can separate the conjunctions of the *Deitie*? *whom God did predestinate*, saith *Paul*, *them he also called*; *and whom he called, them he also justified*; *and whom he justified, them he also glorified*, Rom. 8.30. They shall sooner blow up *hell* with trains of powder, then break the chain of this dependent truth. No power of *men* or *devils* is able to withstand the will of *God*, it shall stand firmer then the firmament.

A fire in the heart overcomes all other fires without: as we see in the *Martyrs*, which when the sweet doctrine of *Christ* had once got into their hearts, it could not be got out again by all the torments that wit and cruelty could devise.

CHAP. III.

Convert. But how should I a *novice*, a *punie*, a *white-liver*, shake off this slavish yoke of bondage and fear in which *Satan* for the present holds me?

Minister. By well observing what the *Scriptures* in this case hold forth for the encouragement of all that thus suffer. I will commend to your serious consideration only six things, and I pray minde them well; for *Virgil* most excellently and profundly, couples the *knowledge of cause*, and the *conquest of all fears* together.

First observe, that grievous temptations and persecutions, do always accompany the remission of sins. That all men, as *Austin* speaks, are necessitated to miseries, who bend their course towards the *Kingdom of Heaven*: neither can *Gods love* be enjoyed without *Satans* disturbance. Yea the *world* and the *devill* therefore *hate us*, *because God hath chosen us*. If a convert comes home, the *Angels* welcome him with songs, the *devils* follow him with uproare and fury, his old acquaintance with scorns and obloquie, as you sufficiently finde. Godly men are thorns in wicked mens eyes, as *Job* was in the *devils*, because they are good, or for that they are dearly beloved of *God*. If a mans person and ways please *God*, the *world* will be displeased with both: whence we are so often foretold and forewarned of it, that we may be the better forearmed and prepared to entertain it: *All that will live godly in Christ Jesus, shall suffer persecution*, 2 Tim. 3. 12. *Ye shall be hated of all men and nations for my Names sake*, Matth. 10. 22. and 24. 9. *Behold I send you forth, as sheep in the midst of wolves*, Matth. 10. 16. and many the like. Whence also those many and strong encouragements in the *word*, which may serve as so many flaggons of wine, to comfort and strengthen us against whatsoever we meet withall in the *world*: *Blessed are they that suffer persecution for righteousnesse sake, for theirs is the Kingdome of Heaven*, Matth 5. 10. *Blessed are ye when men shall revile you and persecute you, and say all manner of evill against you falsly for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you*, ver. 11, 12. *Rejoyce, inasmuch as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. For if ye be reproached for the Name of Christ, happy are ye. For the spirit of glory and of God resteth upon you, which on their part is evil spoken of, but on your part is glorified*, 1 Pet. 4. 13, 14. Lo here is reward enough, for all that *Men* or *devils* can do against

gainst us; which hath made thousands even ambitious to imbrace the flames. Your cruelty is our glory, said the Martyrs in *Tertullians* time to their persecutors, for the harder we are put to it, the greater shall our reward be in *Heaven*. It is to my loss (said *Gordius* the Martyr) if you hate me any thing of my sufferings: See more *Phil.* 1.28,29. *Rev.*2.13.

And so much to shew, that he refuseth to be an *Abel*, whom the malice of *Cain* doth not exercise, as *Gregory* speaks: For it is an everlasting rule of the Apostle, *He that is born after the flesh, will persecute him that is born after the spirit* (Gal. 4.29.) not because he is evill, but because he is so much better then himself, 1 *John* 3.12. *Because his life is not like other mens, his ways are of another fashion*, Wisd.2.15.

CHAP. IV.

SEcondly consider, That as we are every where in the *word* forewarned of it, so it is not our case alone; for search the whole *Bible* over, and you shall not finde one holy man mentioned, without mention of something he suffered from ungodly men; as it were easie to instance, how *Abel*, *Lot*, *Noah*, righteous men; *Abraham* the father of the faithful; *Isaac*, *Jacob*, *Joseph*, *Patriarchs* and Fathers of the *Church*; meek *Moses*, upright *Samuel*, *Job* that none-such, all the *Lords Priests*, *Prophets*, *Apostles*, yea the harmlesse *Babes*, and our *Saviour Christ* himself did severally suffer from wicked and ungodly men: Yea never man came to *Heaven*, but first he past through this *Purgatory*. God had one Son without sin, but never any one without suffering. Which makes our *Saviour* say, *Woe be to you when all men speak well of you*, that is, when evill men speak well of you; *for so did the Jews of the false Prophets*, Luke 6.26. Wherefore *marvel not though the world hate you*, as St. *John* speaks, 1 *Joh.* 3.13. *Neither count it strange*, as St. *Peter* hath it, *concerning the fiery triall, which is amongst you to try you, as though some strange thing were come unto you*, 1Pet. 4.12. For *Christ and his Crosse* are inseparable, *Luke* 14.27. Whence that distinction of *Luther*, that a *Christian* is a *Crosse-bearer*. *He that will be my disciple, let him take up his crosse daily and follow me*, Luke 9.23. and 14.26, 27.

CHAP. V.

THirdly, No hope it should be otherwise, since God from the beginning of the Creation, hath proclaimed a War, enmity and strife, between the wicked and the godly: Did you never read that Scripture, *Gen.* 3.15. where *God* himself saith to the *Serpent*, *I will put enmity between thee and the woman, and between thy seed and her seed*; he, or it, *shall bruise thine head, and thou shalt bruise his heel*. Where by the *serpents seed* are meant the whole generation of wicked men; and by the *womans seed*, *Christ* and all his *members*, as all Interpreters conclude, and other Scriptures make cleer, where *wicked men* are called *serpents*, *a generation of vipers*, and *children of the Devil*, Matth.23.33. John 8.44. 1 John 3.10. And as this war was proclaimed in *Paradise*, even in the beginning of time, (*original sin*, being the original of this discord) so it shall continue to the end of all time: When time, saith One, began, this malice first began, nor will it end but with the latest man. It is an everlasting *Act of Parliament*, like a *Statute* in *Magna Charta*. Which is the next thing I would commend to your serious consideration; And that

you

you may be the better confirmed therein, see how according to the Lords prediction or proclamation, there hath been a perpetual war, enmity and strife in all ages past, is now and ever shall be, between *Satan* and *Christ*, and their *Regiments* the *wicked* and the *godly*.

For proof whereof I could produce testimonies and examples innumerable there being scarce a page in the Bible, which doth not express or imply somewhat touching this enmity. But that I may be brief, and because *examples* give a quicker impression then *arguments*, I will onely give you an instance in every Age. As

First, to begin with the *first Age*, viz. the *old world* before the flood. We read of this mortal enmity and strife between *Cain* and *Abel*, 1 John 3. 12. Secondlyl, after the Flood, before the Law between *Esau* and *Jacob*, first in the womb, the more plainly to shadow out this enmity, *Gen.* 25 22. 23. and after they were born, *Gen.* 27. 41. Thirdly, *After the Law*, before *Christ*, between *Doeg* and the 85. Priests which he *slew with the edge of the sword*, 1 Sam. 22. 18, 19. Fourthly, Since the *Gospel*, in the time of *Christ*, and his *Apostles*; this enmity so manifested it self not only in the *Gentiles*, but in the *Jews*, Gods own people, who first raised those persecutions against Christ and his members; that having beheaded *John Baptist* his harbinger, and crucified himself the *Lord of life*: We read that of all the twelve, none died a natural death save only S. *John*, and he also was banished by *Domitian* to *Patmos*, and at another time thrust into a *Tun of seething oyl* at *Rome*, as *Tertullian* and S. *Hierome* do report: See *Acts* 7. 51, to 60. and 12. 1. to 5. *Rom.* 8. 36. *Iohn* 21. 18, 19. Fifthly, After the *Apostles*, if we consider the residue of the *ten Persecutions* raised by the *Romans* against the *Christians*, which was for three hundred years till the coming of godly *Constantine*, we finde that under *Diocletian*, seventeen thousand *Christians* were slain in one moneth, amongst whom was *Serena* the Empress also. Yea, under him and nine other Emperors, there was such an innumerable company of innocent Christians put to death and tormented, that S. *Hierom* in his Epistle to *Chromatius* and *Heliodorus* saith, There is no one day in the year, unto which the number of five thousand *Martyrs* might not be ascribed, except only the first day of *January*. Yea there was two thousand suffered in the same place and at the same time with *Nicanor*, Acts and Monuments, *page* 32. who were put to the most exquisite deaths and torments, that ever the wit or malice of men or devils could invent to inflict upon them, and all for professing the faith of Christ, and being holy: which makes S. *Paul* cry out, *I think that God hath set forth us the last Apostles, as men appointed to death*! 1 Cor. 4. 9.

CHAP. VI.

Sixthly, From the *Primitive times* and infancy of the *Church* hitherto; the *Turk* and the *Pope* have acted their parts in shedding the blood of the *Saints*, as well as the *Jewes* and *Romane Emperours*; touching which I will refer you to the Book of *Acts* and *Monuments*; and *Revel.* 17. *The whore of Babylon was drunk with the blood of the Saints, and with the blood of the Martyrs of Iesus*, ver. 6. Which in part was fulfilled in *England* under the reign of Queen *Mary*; and in *France*, where before many late bloody Massacres, there were

more then two hundred thousand who suffered Martyrdom about *Transubstantiation*: See *Ecclesiastical History*, lib. 6. cap. 4, 5, 16. But

Seventh'y, To come to these present times wherein we live: Is it possible for a man to live a conscionable and unreproveable life? abstain from *drunkennesse, swearing, prophaning the Lords day*, separate himself from evill company, be zealous for the glory of *God*, admonish others that do amisse *&c.* without being traduced, calumniated, hated, slandered and persecuted for the same? no it is not possible: for if our righteousnesse doe but exceed the righteousnes of a swearer, or a drunkard, we are sure to be persecuted for our righteousnes, as *Abel* was persecuted of *Cain*, because his Sacrifice was better then his. If a man walke according to the rule of *Gods* Word, he is too precise; if he will be more then almost a Christian, he is curious, phantastical, factious, and shall be mocked with the Spirit, as if the Spirit of God were a Spirit of dishonour and shame. Yea, in these times not to be an Atheist, or Papist, is to be a Fanatick: as how common a thing is it to wound all holinesse under the name of Fanatick, a name so full of the Serpents enmity, as the egge of a Cockatrice is full of poison? What should I say? the World is grown so much knave, that 'tis now a vice to be honest. O the deplorable condition of these times! Even the Devil himself durst not have been so impudent, as to have scoft at holiness in those ancient and purer times: but now I could even sink down with shame, to see Christianity every where so discountenanced: Our very names come into few mouths, out of which they return but with reproaches. Amongst the rest of our sins, O God, be merciful to the contempt of thy Servants.

Eightly, For the time to come: It is like not only to continue, but the last remnants of time are sure to have the most of it; because as in them *love shall wax cold*, Matth. 24. 12. so as love groweth cold, contention groweth hot.

More expressly the *Holy Ghost* foretells, that *in the last dayes the times shall be perilous*, and that *toward the end of the world, there shall be scoffers, false accusers, cursed speakers, fierce, despisers of them that are good; and being stubborn, not having the spirit, they shall speak evill of the things which they understand not: and that many shall follow their damnable ways, whereby the way of truth shall be evill spoken of.* And *that as Jannes and Jambres withstood Moses, so these also shall resist the truth, being men of corrupt minds, reprobate concerning the faith, being before of old ordained to condemnation*, 2 Tim. 3. 1. to 13. 2 Pet. 2. 2. and 3. 3. Jude 4. 10. 16, 18, 19. And so much of the third particular.

CHAP. VII.

FOurthly, It would be considered, that what you suffer is far short of what others have suffered before you; for whereas you suffer a little tongue-persecution, your betters and *such as the world was not worthy of*, have *suffered cruel mockings, and scourgings, bonds, and imprisonments; were stoned, sawn asunder, tempted, slain with the sword: endured the violence of fire*; were *racked, wandred about in desarts and mountains, in dens and caves of the earth, in sheepskins, and goat skins, destitute, afflicted, and tormented: Not accepting deliverance, that they might obtain a better resurrection*, Hebr. 11. 35, to 39. Yea, turn over *Ecclesiastical History*, and you shall finde that some of the *Martyrs* were

stoned, some *crucified*, some *beheaded*, some *thrust thorow with spears*, some *burnt with fire*, some *broiled*, some *brained*; with many the like, and worse kinds of death: for we read of no lesse then *twenty nine severall deaths* they were put unto. But to clear your sight, I le give you some particular instances of the several wayes that the best of *Gods* people have suffered before you.

First, You shall finde, that it hath been the manner of wicked men, out of this enmity, to envy the vertuous and good estate of the godly: as *Cain* envied *Abel*, Gen. 4. 5. Secondly, To contemn their supposed mean estate, as *Sanballat*, *Tobiah*, and *Gershom*, with the rest of that crue contemned *Nehemiah* and the *Jewes*, Nehem. 4. 1, 2, 3. Thirdly, To rejoyce at their supposed evill estate, as the *Princes of the Philistins* did at *Samsons blindnesse and bondage*, Judg. 16. 25. Fourthly, To hate them, as all carnal men hate the *members of Christ*, Matth. 10. 22. Fiftly, To murmure against them, as the *Israelites* murmured against *Moses* and *Aaron*, Numb. 11. 1. and 14. 2, 3. Sixthly, To censure their actions, and misconster their intentions, as *Eliab* did *Davids* zeal for *Gods glory*, in fighting with *Goliah*, 1 Sam. 17. 28. and those *wicked ones*, his fasting and mourning, *Psal.* 35. 13, to 17. Seventhly, By carrying tales of them unto others, as *Doeg* did to *Saul* of *David* and *Ahimelech*, 1 Sam. 22. 9, 10. and the *Ziphims*, 1 Sam. 23. 19, 20. and 26. 1. Eightly, To perswade and give divelish counsel to others like themselves to persecute them; as the *Princes* and *Rulers* did to *Zedekiah the King* against *Jeremiah*, Jer. 38. 4. Ninthly, To scoff at them, as *Ishmael* scost at *Isaac*, Gen. 21. 9. Tenthly, To nick-name them, as the *Jews* did *Paul*, Acts 24. 14. and all the *Disciples*, 1 Cor. 4. 9, 10. Eleventhly, To revile and rail on them, as the *Jews* did upon *Paul* and *Barnabas*, Acts 13. 45. Twelfthly, To raise slanders of them, as those wicked men slandered *Naboth*, confirming the same with an Oath, 1 *Kings* 21. Thirteenthly, To curse them, as *Goliah* cursed *David*, 1 Sam. 17. 43. and also *Shemei*, 2 Sam. 16. 7, to 15. Fourteenthly, To threaten them, as all the *men of Sodom* did *Lot*, Gen. 19. 9. Fifteenthly, By subtilty to undermine them in talk, that they might betray them; as the *false Prophets* and other enemies of the truth undermined *Jeremiah*, seeking every way to destroy him, *Jer.* 18. 18. &c. Sixteenthly, By using scornful and disdainful gestures to despight them; as *Goliah* against *David*, 1 Sam. 17. 42. and also those *wicked ones*, Psal. 22. 7. 13. and 35. 16. and 109. 25. Seventeenthly, To withstand and contrary the doctrine which they are commanded by *God* to deliver: As *Elymas the Sorcerer* withstood *Paul* and *Barnabas* in their preaching, *Acts* 13. 8. Eighteenthly, To combine themselves together and lay divellish plots to destroy them; as *Demetrius* with the rest of the Craftsmen conspired the death of *Pauls companions*, Acts 19. and likewise *more then forty of the Jews which bound themselves by a curse, not to eat nor drink till they had killed Paul*, in which conspiracy the *chief Priests* were likewise assistants, *Acts* 23. 12, 13, 14. Nineteenthly, To imprison them, as the malicious *Priests* did *Jeremiah*, Jer. 36. 5. Twentieth, To strike them as *Zedekiah* the false Prophet strook *Micaiah* 1 Kings 22. 24. Twenty one, To hurt and maim them, as the *Jews* of *Antiochia* and *Iconium* did *Paul*, Acts 14. 19. Twenty two and lastly, To slay them, as *Jezabel* did all the Prophets of the Lord she could finde, 1 Kings 18. 4.

CHAP. VIII.

NOw to speak nothing in this place of the diversity of deaths and tortures that millions of Martyrs have suffered *for professing of Christs Name* and keeping of a good Conscience, though their sufferings were nothing, either to what their sins had deserved, or to what their Saviour had done and suffered for them; for he endured many a little death all his life for our sakes, and at length that painful, shameful and cursed *death of the Crosse*; yea he suffered every one of these two and twenty ways before-mentioned, and that from his own countrymen and kinsfolks, yea of the *Chief Priests, Scribes* and *Pharisees*, who were *teachers and expounders of the Law, and which sate in Moses chair*. For he was *Envied*, Matth. 26. 15. *Contemned*, Mar. 12. 24. and 13. 55. *Rejoyced at* in his misery and distresse, *Matth.* 27. 29. *Hated*, Joh. 7. 7. *Murmured against*, Luke 15. 2. Had *his actions and intentions mis-construed*, Matth. 11. 19. Had *tales carried of him*, Matth. 12. 14. and divelish *counsel given* against him, Matth. 27. 20. was *scoffed at*, Matth. 27. 42. *Nicknamed*, Matth. 13. 55. *Railed on*, Luke 23. 39. *Slandered*, Matth. 28. 13. *Cursed*, Gal. 3. 13. *Threatned*, John 11. 53. *Undermined* in talk that they might accuse him, *Matth.* 22. 15. They used *disdainful gestures* before him, *Matth.* 27. 29. 39. *Withstood him in his preaching*, and contraried his doctrine, *Luke* 5. 21. Matth. 9 34. *Combined together* and laid divelish plots to destroy him. *Mat.* 12. 14. Took him *prisoner*, Matth. 26. 57. *Smote him*, Luke 22. 64. *Hurt and wounded him*, Matth. 27. 29. John 19 34. And lastly, they *put him to death*, Mat. 27. 35. And why all this? not for any evil they found in him, for their own words are, *He hath done all things well*, Mark 7. 37. He hath done, such was his power: all things, such was his wisdom: well, such was his goodness: and yet crucified, and every way abused he must be. But it was for his zeal, purity and holiness, and because his life and practice was clean contrary to theirs; his doctrine too powerfull and pure for such carnal hearts to imbrace or endure. Now cast up thy Receits, and compare them with thy deservings; look upon thy deliverance from the *fire of hell*: Yea, look but upon thy sufferings single, and thou shalt finde them nothing, to what thy *fellow Saints*, and *Christ thy Elder brother* hath suffered before thee. Art a *Lions Den*, or a *fiery furnace*, not to turn tail, were something worthy a *christian*. Yea compare thine own estate with thine enemies, and thou shalt see yet greater cause to be not only patient, but thankful. For if these scoffs and flouts of men like thy self are so grievous to thee, how will thine and *Gods* enemies indure those *mocks and flouts of the divels in hell*? how will they indure *that devouring fire, that everlasting burning*, Isa. 33: 14. Psal. 68. 21. And the way not to repine at those above us, is to look at those below us. But leaving the application untill the conclusion;

CHAP. IX.

FIrstly, Consider but seriously, who they are, that hate, scoff and jeer you, and that have persecuted the Saints before you, and mocked at holiness; and this may serve exceedingly to support you against whatever you shall hear or feel from them. As first, What is their *Character in Scripture*? are they not such as these? A company of hypocrites, *Psal.* 35. *Hypocritical mockers*, v. 16. a crue of Drunkards, *Psal.* 69. *I am a song of the Drunkards*, vers. 12.

a sort of vicious persons, following their lusts, 2 Pet. 3. 3. *There shall come mockers, walking after their own lusts.* A company of *abject persons*, Psal. 35. 15. like those *enemies*, Acts 17. *Lewd fellows of the baser sort*, ver. 5. *A rout of prophane, godless, irreligious Atheists and ignorant fools*, that do no more know the power, then *Turks* and *Heathens* know the truth of godliness, *Psal.* 14. 1. to 6. And it is a shrewd suspition, that he who is *a mocker* is *an Atheist*: It well becomes him to mock at *Religion*, that denies a *God*: And it is evident enough that he denies a *God*, that mocks at godliness. But secondly, *Experience* sufficiently acquaints us what they are, and the *examples* before rehearsed; for such as *Cain*, and the *Sodomites*, and *Ishmael*, and *Esau*, and *Haman*, and *Eliab*, and *Goliah*, and *Michal*, and *Doeg*, and *Shimei*, and *Rabshekeh*, and *Ahab*, and *Herod*, and *Judas*, and S. *Paul* before his conversion, and *Annas the High Priest*, and *Demetrius the silver-smith*, and *Alexander the copper-smith*, and *Elimas the Sorcerer*: such as these I say are the men, who amongst us do the like things that they did. And will any wise man stumble at Religion for such mens scoffs and reproaches? what better can be expected from them? What said the *Orator* to *Saluft*? It cannot be, but he that lives thy life should speak thy language; yea, a man would choose his Religion by such mens enmity, and it is a great honour to Religion that it hath such adversaries. For as the Primitive Christians used to say when *Nero* persecuted them; they that know him must needs think it some great good which *Nero* so hated and condemned; so every wise man will love Religion the better, and take it for a great honour to the Saints, that *hypocrites, drunkards, vitious followers of their lusts, base and lewd fellows, godless Atheists, and blind Sensualists* are her scoffing adversaries: And scarce do I know a better argument to perswade to love and imbrace it, then that such men hate and deride it: neither can it be the true Religion, which is not every where thus spoken against, *Act.* 28. 22. But

CHAP. X.

SIxthly and lastly, Observe but the reasons why they do it; and this will notably confirm and strengthen you against their scoffs and scorns.

Convert. Have they any reason for their so doing?

Minist. Not properly: For as the Prophet very often complains, *they are mine enemies without a cause*, and *they hate me without a cause*, &c. *Psal.* 35. 7. and 69. 4. though they pretended many causes. So they have no just cause nor reason to hate, censure and slander us as they do; for no evil deed can have a good reason: yet they do it not without many by-reasons and self-ends. As

First, The main and most material cause why wicked men so mortally hate the godly, and which breeds so many quarrels, is the contrariety of their natures; being as contrary one to the other as are *God* and the *devil*, the one being the *children of God, and partaking of the divine nature*, as *being one with the Father and the Son*, 2 Cor. 6. 18. Gal. 3. 26. Joh. 1. 13. and 17. 14. 21. 22. 2 Pet. 1. 4. being *like God in holiness*, 1 Pet. 1. 15. *Brethren of, and born annexed with Christ*, Rom. 8. 17. 29. *Members of his body*, 1 Cor. 12. 27. *Bone of his bone, and flesh of his flesh*, Eph. 5. 30. *having his spirit dwelling in them*, Rom. 8. 9. 16. and being *Temples of the holy Ghost*, 1 Cor. 6. 19. Jam. 1. 18. Joh. 1. 13. & 3. 5. 8. 1 Joh. 3. 9.

And

And the other being the *seed of the serpent and children of the devil*; and so partake of his nature, as is plain by 1 Joh. 3. 8, 10, 12, 14. and 6. 70. and 8. 44. Matth. 13. 38, 39. 2 Cor. 4. 4. 2 Tim. 2. 26. Gen. 3. 15. and 5. 3. Eph. 2. 2, &c. Which being so, how is it possible they should ever agree; although God had not proclaimed an enmity between them? For there can be no amity where there is no sympathy; no reconciling of the *wolf* and the *lamb*, the *winds* and the *sea*; no neighbourhood, no alliance, no conjunction, is able to make the cursed *seed of the serpent*, and the blessed *seed of the woman* ever agree. For *fire* and *water*, *light* and *darkness*, *heaven* and *hell* are not more contrary.

One *blood*, one *belly*, one *house*, one *education*, could never make *Cain* and *Abel* accord, *Jacob* and *Esau*, *Isaac* and *Ishmael* at one. Yea though they be *man* and *wife*, *parent* and *childe*, yet if they be not like, they will not like. 2 *Cor.* 6. 14, 15. As how many a *wife* is so much the more hated, because a zealous wife? how many a *childe* lesse beloved, because a religious childe? how many a *servant* lesse respected, because a godly servant? And no marvel, for though they dwell in the same *house*, yet they belong to two several *Kingdoms*: and albeit they both remain upon *earth*, yet they are governed by two several *Lawes*, the ones *Burguship* being in *heaven*, Phil. 3. 20. and the other being a *Denizen* belonging to *hell*; as *Irish men* are dwellers in *Ireland*, but *denizens of England*, and governed by the Statutes of this Kingdom.

And indeed what is the corporal sympathy, to the spirituall antipathy? Can there be such a parity between the *parent* and the *childe*, the *husband* and the *wife*, as there is a disparity between *God* and *Satan*? no certainly.

A wicked man can agree with all that are wicked, be they *Papists*, or *Turks* or *Atheists*; *Prophane* or *Civill men*: for all these agree with him in blindnesse and darknesse, and are all seed of the same Serpent: but with sincere *Christians* and practisers of piety he can never agree, the religious shall be sure of opposition, because their light is contrary to his darknesse, grace in the one is a secret disgrace to the other.

Yea let wicked men be at never so much odds one with another, yet they will concur and joyn against the godly, Acts 6. 9. The *Sadducees*, *Pharisees* and *Herodians*, were Sectaries of divers and adverse Factions, all differing one from another; yet all joyn together against our *Saviour*, Matth. 22. *Herod* neither loved the *Jews*, nor the *Jews Herod*, yet both are agreed to vex the Church. Yea *Herod* and *Pilate*, two enemies will agree so it be against *Christ*; they will fall in one with another, to fall out with *God*.

CHAP. XI.

NOr is this of theirs an ordinary *hatred*, but the *most bitter*, *exorbitant*, *unlimitted* and *implacable* of all others. No such concord, no such discord, saith one of the Learned, as that which proceeds from Religion. *He that is upright in his wayes*, saith Solomon, *is an abomination to the wicked*, Prov. 29 27. My name, sayes *Luther*, is more odious to them, then any *thief* or *murderer*; as *Christ* was more detestable to the *Jews*, then *Barabas*. And it was evident enough; for the *Pope* was so busie and hot against *Luther*, that he neglected to look to all *Christendom* against the *Turk*: which declared that he would

ould easier digest *Mahometisme* then *Lutheranisme*. The case of two many our dayes, in opposing the *Reformation*. *Behold*, saith *David*, *mine enemies, for they are many*; *and they hate me with a cruel hatred*, Psal. 25. 19. Yea, so cruel, that it makes their *teeth gnash*, and their hearts *burst* again, as it fared with those that stoned *Stephen*, Acts 7. 54. This made the truths adversaries, give St. *Paul stripes above measure*, 2 Cor. 11. 23. And the *Heathen Emperors* to devise such cruel tortures for all those that but professt themselves *Christians*. This made *Ahab* so hate *Eliah*, that *there was not one Kingdom or Nation where he had not sent to take away his life*, 1 King. 18. 10. And this made the *Papists* dig many of our choice *Ministers* out of their *graves*, that they might the better curse them, with *Bell*, *Book* and *Candle*. Yea, ask from *East* to *West*, from one *Pole* to the other, search all records under *Heaven*, if ever there was the like of the intended *Powder-plot*.

Neither does this hatred extend it self to this or that person alone, but to the whole generation of the godly; as is well expresst, *Psal.* 83. *Come let us cut them off from being a Nation, and let the Name of Israel be no more in remembrance*, ver. 4. 12. And the like we see in *Haman*, whose hatred to *Mordecai* was so deadly, that he thought it too little to lay hands on him only, except he destroyed all the *Jews* his people, that were throughout the whole *Kingdome* of *Ahashuerosh*, Esth. 3. 5, 6. For the effecting whereof he offered *ten thousand talents of silver into the Kings treasury*, ver. 9. 13. And of his mind was *Herodias*, who preferred the head of *John Baptist* before *the half of Herods Kingdom*. And such another was cruel *Arundale Archbishop of Canterbury*, who swore he would not leave a slip of professors in this Land.

And the world is no changling, for this age hath but two many such *Hamans* and *Arundales*, who so hate the children of *God*, that they wish as *Caligula* once did of the *Romans*, that they had all but one neck, that so they might cut it off at a blow, were it in their power. As why are not our *Sanctuaries* turned into *Shambles*? and our *Beds* made to swim with our *Bloods*? but that the *God* of *Israel* hath crossed the confederacy of *Balack*, and their wickedness doth not prosper. For their studies are the plots of our ruine; and the best they intend, is the destruction and overthrow of *Religion*, or the *religious*, or both, *Mat.* 24. 9. *John* 16. 2. Yea, their enmity and hatred is so virulent and bitter, that were their power answerable to their wills and malice, the *brother* would betray the *brother* to death, the *father* the *son*, and the *children* would rise up against their *parents*, and cause them to die; the *kinsman* against the *kinsman*, and the *friend* against the *friend*; only for professing *Christs Name* and being religious, as himself affirms, *Matth.* 10. 34, 35, 36. *Luk.* 21. 16, 17. Neither is it strange, for this was one of the ends of *Christs* coming into the world, as appears *Matth.* 10. 34, 35. where himself saith, *Think not that I am come to send peace but the sword*: meaning between the *seed of the serpent*, and the *seed of the woman*: *for I am come to set a man at variance against his father, the daughter in law against the mother in law, and a mans enemies shall be they of his own household*, Luke 12. 51, 52, 53.

Neither want we Presidents of this: For by whom was upright *Abel* persecuted and slain, but by his own brother *Cain*? who scoft at righteous *Noah*, but his own son *Cham*? by whom was that vertuous and religious Lady *Barbara*

bara put to death, for imbracing the Christian faith, but by her own Father *Dioscorus*? who made *Serena* the Empress a *Martyr*, for her faith in Christ, but her own husband *Dioclesian*? who helped to burn *Bradford* but *Bourn*, whose life he had formerly saved? And lastly, By whom was our Saviour Christ betrayed, but by his own *Disciple Judas*?

CHAP. XI.

Convert. WHerein consists their unlikeness and contrariety?

Minister. There be more differences between the *children of God* and the *children of the Devil*, then there are between *men* and *beasts*: But principally they differ in their *judgements*, *affections* and *actions*. How they differ in their judgements and affections, I have shewn upon another occasion. How in their actions and practice (which occasions the greatest strife and discord) I will acquaint you as briefly as I can.

There is nothing more common then for all sorts and kindes of men to *hate*, *scorn*, *persecute*, *reproach*, *revile*, *accuse*, *slander* and *condemn* the religious, *because their own works are evil* and wicked, and *the others good*, *holy and righteous*. As wherefore slew *Cain* his brother, saith S. *Iohn*, but because *his own works were evil, and his brothers good*, 1 Joh. 3. 12. Why was *Ioseph* accused of his Mistress for an adulterer, and thereupon committed to prison, but because he would not be an adulterer like her, *Gen.* 39? yea it was his party coloured coat, composed of all kinds of graces and blessings, that formerly procured his brethrens hate. Wherefore was holy *David*, as himself complains almost in every Psalm, *had in derision, hated, slandered, reviled, contemned, and made a proverb and song of the drunkards, and other wicked men which sate in the gate*: but because *he followed the things that were good and pleasing unto God, and in him put his trust*, Psal. 11. 2. and 22. 6, 7, 8. and 37. 14. and 69. 10, 11, 12. And lastly (for I might be endlesse in the prosecution of this,) Why were all the *just* in *Solomons* time, *had in abomination, and mock of the wicked?* but because *they were upright in their way, and holy in their conversation*, Pro. 29. 27. Or those numberless *Martyrs*, *whose souls* S. John *saw under the Altar*, Rev. 6. 9. *killed?* but *for the word of God, and for the testimony which they maintained?* And the *Master* himself? not for any evil as themselvs are forced to confess, *Mar.* 7. 37. Which examples sufficiently prove, that *that great Dragon the Devil*, and these his Subjects, are *wroth* with none but *the woman and the remnant of her seed, which keep the Commandements of God, and have the testimony of Jesus*, Rev. 12. 17. All was quiet at *Ephesus* before S. *Paul* came thither; but then *there arose no small strife about that way*, Acts 19. 23. &c. A *wolf* flies not upon a painted *sheep*: we can with delight look upon the picture of a *Toad*: It is your active Christian that is most spighted and persecuted. As how many with us may complain with *Ieremy*, that *because they live a godly life themselves, and call upon others to do the same, they are cursed of every one, and counted contentious*, Jer. 15. 10. It faring with many as it did with *Caius Selius*, of whom the *heathen* were wont to say, that he was a good man, but he was a *Christian*. Yea let but a spark of fervent devotion break out in a family, all the rest are up in clamours; as when *bells ring disorderly*, every one is ready with his *bucket to quench the fire*: disgraced he must be for a *Puritan*, *Roundhead*, or

Phanatick,

Phanatick, but only by *Laodiceans*. Indifferency strives to dash zeal out of countenance. And the reason is, wheresoever Christ comes, there will be opposition. *When Christ was born, all Ierusalem was troubled, and* Herod *cut the throats of all the children in Bethlem*: so when Christ is born in any man, the soul is in an uprore, and Satan with his instruments are ready to kill in him every good motion, though it be never so little a babe. You cannot anger a wicked man worse, then to do well: yea, he hates you more bitterly for this, and the credit you gain thereby, then if you had cheated him of his patrimony with your own discredit. Whereas, if a man will but bear them company in their sins, drink, swear, temporize, contemn holiness, mis-spend his time, haunt Taverns, play the good fellow, and do as the rest do; he shall have the approbation and good word of the greatest number. Yea if none would be precise in their actions, nor reprove others for their evill courses; if they would but be prophane and wicked, and make no bones of sin; their malice would cease, and we should not have a *Roundhead* or a *Phanatick* in all the world.

Neither is *Christ a sign to be spoken against of many in Babylon or Assyria*, but of many in *Israel*, Luke 2.34. where Religion is profest publikely: Yea, when sincerity is wanting, the neerer the *line* with any opposition, the greater *eclipse*. The *Gadarens* but besought Christ to depart; his own countrymen drave him out, and cast him down headlong, *Luke* 4.29. And who was his greatest enemy, but his greatest friend, even one of his houshold *Chaplains*? and who but *Jeremies familiars watched for his halting*.

Yea commonly, vertue fares hardest from such as should and seem to uphold her; for the chief Persecutors of Christ and his followers, are not profest *Atheists*, or *Turks*, or *Jews*, but such as hold some great place in the Church. And intruders upon other mens right, can endure any man how bad soever rather to live by them, then the servants of him whom they intrude upon; as you may see, *Matth.* 21. 33, to 39. where those *farmers* of the *vineyard* did not kill the theeves, robbers and spoilers of the vineyard; but the servants, yea and the son too; and the end of all was, that they might take the inheritance. And indeed it hath been the complaint almost of all that have written that they have suffered most from such as profest the same Faith and Religion with them.

And so much touching the main difference between the seed of the serpent, and the seed of the woman.

CHAP. XIII.

I Might go on, and shew you that as they hate and persecute the godly because they *do well*, so likewise because they *fare well*, and are accepted before them. As why *was Cain wroth with his brother Abel*, and after slew him, as affirmeth the holy Ghost, but *because the Lord had respect unto Abel and to his offering, but unto Cain and his offering he had no respect*, Gen. 4.4,5. Why did *Esau* hate *Jacob*, and purpose to kill him, but because of the blessing wherewith his father blessed him? *Gen.* 27. 41. *Isaac*'s blessing bred *Esau*'s hate. Again, wherefore did the *Philistines* and *Abimelech* envie *Isaac* [illegible]

stop

stop up his wells, and banish him from them, but *because the Lord so abundantly blessed Isaac*, as appears *Gen.* 26. 12. to 18. Wherefore did *Josephs Brethren* hate him, not being able to speak peaceably unto him, and after sell him into *Egipt*? but because his father more favoured him, and they feared he should reign over them, *Gen.* 37. 4, to 9. If *Joseph* be his fathers darling, he is his brethrens eye-sore. Wherefore did *Saul* persecute *David*, and pursue after him from place to place to take away his life, but because he was so praised and preferred of the people before himself? and the *Lord was with David, and prospered him in every thing he took in hand*, 1 Sam. 18. 12, 13, 28, 29. *Davids* successe is *Sauls* vexation; yea, he findes not so much pleasure in his *Kingdome*, as vexation in the prosperity of *David*? And lastly (for I passe by the *Elder Brothers* envie in the *Parable* against his *younger Brother*, when his Father so royally entertained him at his return, *Luke* 15. 28. which is meant of the *Jewes* envying the *Gentiles* conversion, and many the like instances.) Why was *Eliah* wroth with his younger brother? 1 *Sam.* 17. 28. but because he should be more exalted. And I doubt whether *Davids* brethren were more glad that *Goliah* was slain, or *angry* that he was slain by their brother: For envie is sick if her neighbour be well, and the good mans honour is the envious mans torment, as it fared between *Haman* and *Mordecai*; as hereafter the glory of Christ shall add to these Reprobates confusion, when they are driven to confess *this is he whom we once had in derision*, Luke 13. 28. I might also apply all this to many in our times. As why do many mens hearts rise against every holy man they meet? as some stomacks rise at the sight of sweet meats: Why do all drunkards and vitious livers hate the religious? and so belch out their enmity and spleen against them, in raising and spreading of slanders as they do: but although partly to rescue themselves from contempt, and to procure a contrary esteem by putting a foul, and ugly vizard upon vertue, and decking up vice in a gorgeous and comely attire; yet chiefly because *they partake of the divine nature, and are one with the Father and the Son*, John 17. 14. 21, 22. 2 Cor. 6. 18. I might, I say, be large upon this, and many the like, but I must only mention them.

CHAP. XIV.

SEcondly, Another cause is, their Ignorance: *They shall hate and persecute you, yea, they shall excommunicate and kill you for my Names sake*, saith our Saviour to his Disciples, *because they have not known the Father nor me*, John 16. 2, 3. and 15. 21. *And again, they are an offence unto us, because they understand not the things which are of God, but the things which are of men*, Matth. 16. 23. *And are deceived, because they know not the Scriptures, neither the power of God*, Matth. 22. 29. Luke 19. 42. This the Apostle confesseth to have been the cause of his persecuting the Church, 1 *Tim.* 1. 13. Who so soon as he was enlightned with the saving knowledge of the truth, changed his note, with his name, *and preached that faith, which before he persecuted*. Yea, the most ugly and monstrous wickedness, that ever was hatched or brought forth into the world, calleth ignorance mother: *Had they known* (says the Apostle) *they would not have crucified the Lord of glory*, 1 *Cor.* 2. 8. *Acts* 3. 15, 17. *Father, forgive them*, saith he of his murtherers,

for

they know not what they do. And why have the *Kings of the earth, in all ages* added themselves together against the Lord, and against his Christ, Psal. 2. 2. but because they knew him not? *Joh.* 15. 21. they see no more then the bark outside of spiritual things, 2 *Sam.*6.16. And the flesh (Satans ready instrument) will be ever sugesting to them strange surmises touching what the Religious either say or do; as is evident by what is recorded of *Michal*, 2 Sam. 6. 16. of *Nicodemus*, Joh.3.4. of *Festus*, Act.26.24. and lastly, of *Paul*, before his conversion, 1 *Tim.*1.13.

It is the nature of ignorant and carnal men (that walk after the flesh in the lusts of uncleanness, whom Saint *Peter* calls *brute beasts, led with sensuality*) *to speak evil of the things* which *they understand not*, 2 *Pet.* 2. 12. especially in judging acts of zeal and piety, their opinion still lights upon the worst sense, like them in *Act.*2. who mocked the Apostles when they were filled with the holy Ghost, and hearing them speak languages which they understood not, cried out, *These men are drunk with new wine.*

Until we be born again, we are like *Nicodemus*, who *knew not what it was to be born again*, *Joh.*3.4. Until we become zealous our selves, we are like *Festus*, who thought *zeal madness*, *Act.*26.24. Until we be humble our selves, we are like *Michal*, who mocked *David* for his humility, and thought him a fool, for *dancing before the Ark*, 2 *Sam.*6.16. Yea, to such as shall perish, or are for the present in a perishing condition, all Religion seems foolishness, 1 *Cor.*1.18.

CHAP. XV.

THirdly, They therefore speak evil of us, and do all the evil they dare to us: *Because we will no longer run with them to the same excess of riot*, as the *Apostle* acquaints us, 1 *Pet.*4.4. When our affections like wild and mad horses, are violently galloping to *Hell*; if the *Spirit of God* by *repentance*, as with a bridle, suddenly gives a jerk and turns them another way, yea, sets them going as fast in *the narrow path towards Heaven*: presently those our companions in the *broad way*, stand marvelling at us that we break off company, and envy to see themselves cashiered.

The *Israelites*, were never set upon by *Pharaoh* and all his *Forces*, until they were got out of his land. So long as *S. Paul* joyned with the *High Priests* and *Elders*, to *make havock of the Church*; he was no whit molested by them: but when he became a convert, and preached in the name of *Jesus*, none so hated and persecuted as he. That great *Dragon*, the *Devil*, and his subjects wicked men, *make war and are wroth with* none, but *the woman* (that is the *Church*) *and the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.* Revel.12.17.

The *Accuser of the Brethren* makes choice of wicked men to traduce those whom he cannot seduce as he desireth; as we may plainly see in our Saviours example; who notwithstanding he fulfilled all righteousness, and did all things well, for *in his mouth was found no guile*, nor fault in his manners, nor errour in his doctrine, *which of you* (said he) *can rebuke me of sin?* Yet the world traduced him for a *Samaritan*, a Blasphemer, a Sorcerer, a wine-bibber, an enemy to *Cæsar*, and what not?

Thus they deal with the godly, as sometimes a lustfull person will do by a chaste

chaste woman, when he cannot take away her honesty, he will take away her credit; brag of effecting his will with her, when yet he could never have acquaintance into her company. Besides how should those enemies of holiness work their will upon us? if they did not thus cast aspersions upon, and accuse us. How should *Naboth* be cleanly put to death, if he be not first accused of blasphemy? 1 *Kings* 21. 13. and the like of *Joseph*, *Eliab*, *Jeremiah*, *Susanna*, *Paul*, *Steven*, and our Saviour Christ himself: Alas, they well know, and their Consciences spare not to tell them that the men whom they nick-name, and asperse, are honester men, and more righteous then themselves, as *Pharaoh* was forced to confess touching *Moses*, *Exod.* 10. 16, 17. And *Saul* touching *David*? 1 *Sam.* 26. 21. yea, I know they are perswaded well of them, even when they speak most to the contrary, we know *Pilate* judged Christ guiltlesse, but yet he put him to death. And *Festus* acknowledged that *Paul* was without crime, yet he left him in prison. I dare say *Tertullus* knew that he lyed, when he called *Paul* a *pestilent fellow*, &c. his conscience could not chuse but answer him, thou lyest in thy throat *Tertullus*, *Paul* is an honester man then thy self; and the like of our accusers at this day; but malice regards not how true any accusation is, but how spightful. I grant that in many cases they think as ill of us, as they speak; and the reason is, when they want evidence, their manner is to judge of us by themselves; as it fared with *Nero*, who verily beleeved that all men were *Libidinists*, because himself was such an one; and indeed their own guiltinesse is a main and usual cause of their censuring and slandring us, for most commonly suspition proceeds from a self defect, and a bad construction from a bad mind.

Deceitfull, ever will mistrustfull be;
But no distrust is found in honestie.

And it is a rule which seldome fails: That as *Cham* was worse then *Noah* whom he derided: and *Ishmael* worse then *Isaac* whom he mocked: and *Saul* worse then *David* whom he persecuted: and *Jezabel* worse then *Naboth* whom she defamed and murthered: and *Herod* worse then *John Baptist* whom he beheaded: So they that are wont to slander, jeer and persecute others, have themselves more cause to be jeered and judged by others. *Experience* sufficiently acquaints us what they are, and the *examples* before rehearsed; And will any wise man stumble at Religion for such mens scoffs and reproaches?

CHAP. XVI.

FOurthly, Another Reason is, They know their glory and credit with the world, is greatly eclipsed by such as excell in vertue: Their vitious lives are plainly reproved, and their persons most grievously shamed by the holy conversation of good men. And this makes them smut the face that is fairer: blemish honest mens fame by their censuring and aspersions; that they may mitigate their own shame with others discredit like *Potiphars wife* they pretend we are guilty, that themselves may be taken for innocent. And have they not reason so to do? Yes, for the *whiter the Swan* is, the *more black* is *the Crow* that is by her; and how is a vitious person discredited and made contemptible, by the vertuous life of an holy man? We know straight lines help to shew the crooked. And it is easie to guesse, that *Pharaohs* fat Kine made

made the lean ones more ill favoured. A swarthy and hard featured visage, loves not the company of clear beauties. Its a plain case, if the *Gospel* should *visit*, *sin* and *error* must go *down*; *Herod* thought he could not be *King*, if Christ should reign; And the Pharisees knew that they should be *desisted*, if Christ were *regarded*. And this makes them *watch for our halting*, and withall as sharp sighted as *Eagles* to spy faults in us: Briefly, They put their own faults in that part of the Wallet which is behinde them; but ours, in the other part or end which is before them. Indeed self-examination would make their judgements more charitable.

Fifthly, They delight in censuring and slandering us: because Satan (who is their God, 2 *Cor.* 4. 4. and their Prince, *Joh.* 14 30. *and works in them his pleasure*, Eph. 2. 2. 2 *Tim.* 2. 26.) is ever prompting them thereunto, *Acts* 5. 3. *Rev.* 12. 10. For it is Satan that speaks in and by them, as once he did by the Serpent: It is his minde in their mouth, his heart in their lips, *Mat.* 16. 23. And they being his Sons, Servants and Subjects, thirst to do him what honour and service they can. Nor can they pleasure him more, it being the hopefullest way to discourage men in the way to heaven, quench the good motions of Gods spirit, kill the buds and beginnings of grace, draw them back to the world, and so by consequence damn their souls, that can be, to see that whatsoever they do or speak; base constructions are made thereof. Hereupon that subtil Serpent does like *Maximinus* who set on work certain vile persons to accuse the Christians of hainous crimes, that so he might persecute them with the more shew of reason. True, they poor souls do not know that Satan speaks in and by them: As those four hundred of *Ahab's* Prophets, in whom this evil spirit spake, did not know that Satan spake by them, 1 *King.* 22. 22. Neither did *Judas* know when he eat the sop that *Satan entred into him*, and put it into his heart to betray Christ, *John* 13. 2. Neither do *Magistrates* (when they cast the servants of God into prison) once imagine that the devill makes them his *jaylors*, but he doth so; whence that Phrase of the Holy Ghost, *The Devil shall cast some of you into prison*, Rev. 2. 10. They are his instruments, but he is the principal Author. Neither did *Ananias* and *Saphira* once think that Satan had filled their hearts, or put that lye into their mouths which they were strook dead for, *Acts* 5. yet the Holy Ghost tells us plainly that he did so, *ver.* 3. No, *Eve* in Paradise had not the least suspition that it was Satan that spake to her by the Serpent; nor *Adam* that it was the Devils minde in her mouth, when tempted to eat the forbidden fruit. Nor did *David* once dream that it was Satan which *moved him to number the people*, 1 Chron. 21. 1. Much lesse did *Peter*, who so dearly loved Christ, imagine that he was set on by Satan to tempt his own Lord and Master with those affectionate words, *Master, pitie thy self* for if Christ had pitied himself, *Peter* and all the world had perish'd: yet he was so, which occasioned Christ to answer him, *Get thee, behinde me Satan*, Matth. 16. 22, 23. Whence we may argue, That if Satan can make the best and wisest of Gods servants, do him such service unwittingly, and besides their intention; how much more can he make use of his own children and servants who *are kept by him in a snare, and taken captive of him*,

at his will? 2 Tim. 2. 26. and whom *he* altogether *ruleth and worketh his pleasure in*, Ephes. 2. 2, 3. as I might give you instances of all sorts. Our Saviour tells us, that *they shall think they do God service*, in persecuting his servants, as the Jews formerly did in putting *his Prophets to death*, John 16. 2. and experience shews that thousands in these dayes do so; and why did *Saul make havock of the Church?* but *in zeal to the traditions of his Fathers*, Gal. 1.14. There was a Monk poysoned *them* the seventh, Emperour of *Germany* with the Sacramental Bread, and thought he did God good service in so doing: So did the *Powder Traitors*, when they intended to blow up the whole State. *Maximinian* thought the blood of Christians would be an acceptable sacrifice to his gods. So *Francis* the second of *France*, and *Philip* the second of *Spain*, thought of the *Lutherans* blood in their Dominions. In the sixth Council of *Toledo*, it was enacted, That the King of *Spain* should suffer none to live in his Dominions, that professed not the *Roman Catholick Religion*: Whereupon King *Philip* having hardly escaped shipwrack, as he returned from the *Low Countries*, said, he was delivered by the singular providence of God to root out *Lutheranism*, which he presently began to do: professing that he had rather have no Subjects then such. And how could this be? if Satan did not hold the *Stern*.

* *One that formerly held it not enough to be* bad *himself, except he railed at and persecuted the* good; *hath now given ten thousand of these* Books, *to clear the sight of others, who* look upon Religion *and* holiness *with* Satans Spectacles. *Wherefore such as will, need but call at* James Crumps *in* Little Bartholomew's, *in* Well-yard, *and have them* gratis *so long as they last; and afterwards* (*at Mr.* Cripps *his Shop in* Popes Head Alley, *also*) *for pence a peece.*

* It is the usuall lot of the *godly* to suffer for *speaking of truth*; but the *Divels servants* prevail most by *telling of lies*; as when the Jews accused *Paul* to *Agrippa*; they charged him with many things, but proved nothing; neither could they well *indeed us*, if first they did not *falsly accuse us*; as it fared with *Jezabel* touching *Naboth*, and the wife of *Potiphar* touching *Joseph*. We read that the *Chief Priests, Elders*, and all the *counsel sought false witnesses to accuse Christ* of heinous evils, that so they might crucifie him by a Law, *Matth.* 26. 59. for innocency is no shelter against persecution.

Again, Why do all the *Serpents seed* censure, and in censuring slander us? but that they may incite and stir up others to do the like: Resembling those ancient enemies of the Gospel, who clad the Martyrs in the skins of wilde Beasts; to animate the Dogs to tear them: Nor will the giddy-headed *multitude* be wanting what lyes in them, for they like so many *fools*, have not *heads* sufficient to *divide them*; and therefore *do* only, *as they see others do*: They are a generation that (for matter of Religion) can scarcely discern *betwixt their right hand and their left*: as it fared with those fiftscore thousand *Ninevites*, Jonah 4. 11. I might heap up Instances to prove how strongly and strangely example prevails, to the

the committing of evill with ignorant persons, who are Cisterns to sin, Sieves to grace: As in the *Sodomites*, Gen. 19. 4. to 12. In *Korah and his 150 followers*: In *Demetrius and his fellows*, Acts 19. &c. And the like in our times; as how many thousands do censure and blasphemie the *godly*; because they hear others do so? for other reason they can give none. Thus I might go on in giving you other reasons of their censuring and slandering us; as one in regard of Satan, who loseth so many of his Subjects or Captives as turn beleevers: for every repentant sinner is as a prisoner broke loose from his chains of darknesse.

And another in regard of the World, which loseth a limb or member: when a convert will no longer accompany them in their wicked customs.

I might also make it appear, that *Atheism* or *Unbelief* is another cause, Psal. 2. 1. to 4. and 10. 4. and 94. 5, 6, 7. John 8. 37. 2 Kings 18. 35. Dan. 3. 15. Exod. 5. 2. Acts 17. 2. to 11. 1 Tim. 1. 13. *Speaking of truth* another, 1 Kings 22. 8, 17, 23, 24, 26, 27. Jer. 26. 8, 9, 11. and 38. 4, 5, 6. Amos 5. 10. Acts 17. 5, 6, 7, 13. and 22. 22, 23. and 23. 12, 13, 14. Gal. 4. 16. *Misprision* another, *Acts* 24. 14. and 26, 9, 10, 11, 24. Jer. 44. 17, 18, 19. Wisdom 5. 4. Matth. 13. 55, 56, 57. John 2. 19, 20, 21. and 3. 3, 4. and 7. 24. and 8 15. and 16. 2. 2 Thes. 2. 11. 1 Cor. 2. 7, 8, 14, 15, 16. Revel. 3. 17. *Breaking off society with them* another, Gen. 39. 12. to 21. Psal. 26. 4, 5. and 119. 115. Prov. 23. 20. 2 Thes. 3. 6, 14. 1 Pet. 4. 4. *The serpentine preaching of some Ministers* another, Jer. 5. 31. and 8. 11. and 23. 13, 14, to 33. Ezek. 22. 28. Matth. 9. 34. Mark 13. 22. John 5. 43. Acts 20. 29, 30. 2 Cor. 2. 17. 1 Tim. 4. 1, 2, 3. 2 Pet. 2. chapter. *The scandalous lives of some Professors* another, Gen. 9. 21, 22. and 34. 13. to 31. 1 Sam. 2. 12. to 18. 2 Sam. 12. 14. Matth. 18. 7. and 23. 3. 14, 23, 24, 25, 27. *Flocking after sermons* another, *John* 11. 48. and 12. 19. *Acts* 13. 45. See more *Psal.* 56. 6. and 59. 2, 3. Matth. 23. 13, 15. Luke 11. 52. John 11. 18. and 12. 10, 11. Revel. 12. 17. as they make them: but I hope I have said enough: Only a Word more by way of caution; set not your wit to theirs, if they revile you, revile not you again; but pray for them, as the Prophet for the Syrian Armie, 2 *Kings* 6. 20. *Lord open the eyes of these men that they may see.* Or as *Stephen* for his *enemies*, *Lord lay not this sin to their charge*, Acts 7. 60. Or as *Christ* for his *murtherers*, Luke 23. 34. *Father forgive them, for they know not what they do.* Yea, let you and I and all that suffer from them send down water from our compassionate eyes, and weep for them by whom we bleed: And well we may, for their case hath been ours; we were by nature the *seed of the serpent*; if we are now changed to be of the *womans seed*, whom may we thank for it? not our selves: God found nothing in us but enmity, 1 *Cor.* 15. 10. *Rom.* 7. 18, 25. And whereas he might have left us in that perishing condition (being bound to none) and have chosen them; he hath of his free grace adopted us, and (for the present) left them: Whats the reason? surely no reason can be given, but *O the depth!* Only this is sure, It is a mercy beyond all expression! O my soul, thou hast not room enough for thankfulnesse!

FINIS.